

A
L E T T E R
Out of the
C O U N T R E Y,
T O A
F R I E N D
I N T H E
C I T Y,

Concerning a late Book,

ENTITULED,

*Tritheism charged upon Dr. Sherlock's New No-
tion of the TRINITY, and the Charge made
good in an Answer, &c.*

L O N D O N,

Printed for Jacob Tonson at the Judge's-Head near the
Inner-Temple-Gate in Fleetstreet. MDCXCV.

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A
LETTER

Out of the

COUNTREY,

TO A

FRILEND

IN THE

CITY

Concerning an Book

ENTITLED

Thoughts on the Trinity and the Church
and the Holy Spirit
and the Holy Spirit
and the Holy Spirit

AND

Printed for J. B. B. in the Year 1777
M. DCC. LXXVII.

A Letter out of the Country to a Friend in the City, &c.

S I R,

I Must begin this Letter, as I usually do, with my hearty Thanks to you for your Kindness, in continually sending me the New Books of any Note, as they come out; and particularly at this time, for the last Parcel which you sent me, in which, amongst others, was one which, as you say, is very much talk'd of, and mightily admired by a great many, viz. that Entitled, *Tritheism charged upon Dr. Sherlock's new Notion of the Trinity*, &c. by a Divine of the Church of England; which Divine, as you write me Word, is generally thought to be Dr. S—th; who is also believed to be the Author of a former Book, Printed about two Years ago, Entitled, *Animadversions upon Dr. Sherlock's Book, Entitled, A Vindication of the Holy and Ever-blessed Trinity*. And indeed, I think, whosoever compares the Stile and Way of Writing of these Two Books, can hardly doubt, but that they were written by the same Author; and whosoever compares them both with some other Writings known to be Dr. S—th's, can hardly doubt but that he was the Author of these too: For I hope there are not many Men in the Nation of such a Snarling and Satyrical Temper. Indeed, I think one such Man in an Age is enough in all Reason.

Nevertheless, I have one Objection against his being the Author of these Books, which I know not how to get over; and that is, that Dr. S—th, as I am told, hath taken the Oaths to this present Government, and holds all the Preferments in the Church which he had before the Revolution; and yet when he takes upon him to answer Dr. *Sherlock's* Book, who (as he well knows) is now, by his *Majesty's* Favour at least, if he will not grant him to be so by his own Merits, the *Dean of St. Paul's Cathedral*; he seems purposely to avoid stiling him so, in the Title

Page of his Books; neither (as I have observed) does he any where, throughout his Books, ever call him *the Dean of St. Paul's*, but only, now and then, in a jeering way, *Mr. Dean*, and *much a Dean in his own Eyes*, and the like; which makes it seem as if the Author of these Books did not allow, as good, those Promotions which have been made in the Church by his present *Majesty*. For if he did, and if the Author of these Books be Dr. *S—th*, he cannot be such a Stranger to Conversation, as not to know, that persons so dignified in the Church, as Dr. *Sherlock* is, are usually called by their Titles and Dignities, not by their Names. And I could not but also observe, his treating in the like manner our late worthy Primate, Archbishop *Tillotson*, whom though he very frequently mentions or glances at, I am pretty confident, he never so much as once calls *Archbishop*, nor ever so much as once gives any such Appellation or Epithete to, as was befitting his Dignity; but whenever he has occasion to speak of, or to hint at him, he always does it in some Expressions intimating and implying great disrespect. Which rude manner of treating Persons so dignified in the Church, and the latter of them so highly in his *Majesty's* Favour, as he was known to be, smells so strong of *Jacobitism*, that methinks I can hardly believe, that any Person who is true to the present Government, as Dr. *S—th* most certainly is, should either affect it, or so much as unawares fall into it.

However, this, if you please, may be the subject of your next Letter, *viz.* To inform me upon what Grounds these Books are ascribed to Dr. *S—th*; whether he hath ever owned himself to be the Author of them; and if so, for what Reasons he is supposed to be so shy of giving Dr. *Sherlock* the Title of that Dignity in the Church, to which his *Majesty* hath been pleased to advance him. And till I hear from you again, I shall suspend my Belief of his being the Author of these Books, and rather presume they were written by some Non-swearing Divine; which I am also the rather induced to think, because I have been told, that all of that Party have a more than ordinary Aversion to Dr. *Sherlock*, whom they look upon as a Backslider and an Apostate; and likewise, because in the Books which they have published, since they have been deprived of their Ecclesiastical Preferments, I observe they generally stile themselves (as this Author does) *Divines* or *Presbyters* of the Church of *England*.

And

And to encourage you to send me the best and truest Information you can get, concerning the Author of these Books, I assure you before-hand, that I will never make any other use of it, but only to shun his Acquaintance, whosoever he be ; and likewise all Familiarity with those, if I can learn who they are, who are his Spies and Informers, and help to furnish him with matter of Calumny. And for the present, I am very well pleased that I do not know who he is ; because, if I had known it, I should have been under some Temptation of treating him in some small measure as he has treated his Adversary.

Now as to the Subject treated of, and so warmly disputed by the Dean of *St. Pauls*, and this Author his Opposer, I have nothing to say ; I freely own my self an incompetent Judge of such Controversies. Only I am heartily sorry that Divines, and especially Divines of the Church of *England*, should have any Controversie among themselves, about the Prime and Fundamental Articles of the *Christian Faith* ; or that, if they agree in the Article it self, (as I am persuaded both the *Dean of St. Pauls* and the *Animadverter* do in this, for they both assert a Trinity in Unity) they should so differ in the Explication of it, as to give too just occasion to the illiterate Laity, who are not in a Capacity of understanding their Arguments on either side, to think that they differ in the Article it self.

But that which you and I, and all Men that have common Reason, are able to judge of, and cannot chuse but condemn, as very ungentile and unmanly, as well as unchristian, is the way wherein these Controversies are too often managed by a great many, *viz.* with bitter Jeers and Taunts and Revilings, and highly uncharitable, at least, if not false Reflexions on the Persons of each other.

Whenever I meet with any Book of Controversie of this kind, I cannot but be greatly prejudiced against it. I cannot but suspect that there is want of Truth and Argument, where I see such Affectation of Wit ; and that there is want of true Wit too, where there appears so much Malice. And when I see two Divines, especially if they be of Note and Eminence, publickly and in Print, rating and scolding at each other, like two *Bil-lingsgates*, calling all the foul Names they can think of, and throwing all the Dirt at one another that they can rake together, methinks I am shock'd and stagger'd : Surely, think I, these can't be the True Ministers of *Jesus Christ*, these can't be the Guides to Blessedness ; and I should hardly forbear separating from

Mat. 23.
2, 3.

from their Communion, were it not for that Direction of our Saviour in a like Case ; *The Scribes and Pharisees sit in Moses seat ; all therefore whatsoever they shall bid you observe, that observe and do ; but do not after their Works, for they say and do not.*

But because the Book you lately sent me, called, *Tritheism charged on Dr. Sherlock, &c.* is the most remarkable in this kind, of any, that to my remembrance I have ever read, I shall upon this occasion, and with a particular respect to this Book, deliver my Thoughts freely to you, concerning this way of Writing, with Permission to you, if you think good, to publish them. And I shall think this little Labour very well spent, if by any thing that I can say upon this subject, I can contribute any thing towards the putting a stop to this scurrilous, unmanly, and unchristian Way of writing Controversies.

And I the rather take this occasion of doing it, because I am sure I can have no evil or malicious Design in it ; the Author of this Book, whether it be he to whom it is generally ascrib'd, or another, being perfectly unknown to me, so much as by Face, or even by Character, further than he himself has been pleas'd to express his own Character in his Book.

And first of all, what I cannot but take notice of and blame in this Author, is his contemptuous and insulting Way of treating his Adversary ; his representing him as grossly Ignorant and Illiterate ; and every Word and Sentence almost of that Book which he writes against, as absurd, nonsensical, and ridiculous ; his very frequently intimating, as if the Author thereof had not the common Sense of a Man, but had Printed and Published such a parcel of absurd, incoherent, and contradictory Sentences, in his *Vindication of the Trinity*, and the *Defence of the Vindication*, as the greatest natural Fool was hardly ever heard to utter. For thus, p. 5. and 6. he represents him as one who understands neither Hebrew, Greek, nor Latin, nor so much as English. P. 6. He says of him, *I can hardly think him well in his Wits.* In the same Page he calls him, *A Grammarian above Ordinances.* P. 19. *He understands not one Tittle of the True Principles of Philosophy.* P. 24. *A grosser and more fulsome Contradiction scarce ever dropp'd from the Tongue or Pen of a Man ; and if this be not Nonsense in the highest, and Gibberish truly so called, I dare aver that Bedlam affords none.* P. 39. *I would have his Ignorance take notice.* P. 63. *Many of those who receive the Churches Revenues, and wear her Honours, (I suppose I may take it for granted he meant his Adversary for one of them)*

them) and in requital of both invade her Doctrines, yet, thanks be to God, neither do, nor can carry her Disgrace further than the Reach of their Native Tongue. P. 65. All this Author's Writings are such perfect Antipodes to themselves, that no Man who knows him will expect to find him consistent with himself in any thing. P. 85. There is no Objection against his stealing his Notion of the Trinity from Le Clerk, but only that Le Clerk's Book was wrote in Latin. P. 101. I am amaz'd at his Ignorance, and can find nothing in all his Arguments invincible, but that. P. 113. This bardy Ignoramus. P. 117. Utter Stranger to all Philosophy. P. 140. The *Animadverter* will be judged by Philosophers and Divines, and not by him who is neither. P. 188. Since this Author has no Logick, I wish him some shame. P. 198. This Philosopher of Goatham. And again, One who has neither Grammar nor Philosophy. P. 241. Sir Scorn and Ignorance. And again, Let me tell his Emptiness. P. 262. The *Animadverter* dreads not the lash of that Pen, which never yet drew blood of any but Priscian. P. 280. A Man who has not a clear or true Conception of any one thing or term belonging to the Subject here disputed upon. P. 295. I dare swear he never quoted any Schoolman, or other eminent Greek or Latin Writer, but from those who had first quoted them to his Hands. And that this Charge of Ignorance might be the more credited, the Author of *Tritheism*, &c. cites the *Animadverter* as a second Witness of the same matter. P. 310. I have often heard him (that is, the *Animadverter*) say, that he could not perceive by his (that is, by the Dean's) Writings, that he had been of either University. But the Dean's very great Ignorance, particularly in the Greek Tongue, is most Rhetorically set forth in p. 296. where our Author hath these words: I do here tell this Man, that if he could and should pay to the Crown a penny for every Greek word which he can neither read nor spell, nor make any thing of, I dare undertake that it might save the Nation a Tax, for one Year at the least. Now upon reading these words, I confess I was a little startled; I thought before, that possibly the Dean might not be the greatest Critick that ever was in the Greek Tongue, having applied himself (as I thought) for the most part, to more useful Studies; and it is no disparagement to any Man, not to be the most excellent in every thing: But I could not imagine before, that he had been so very grossly ignorant, and that, not only in the Greek Language, but even in the very Letters and Alphabet too, as this Author here represents him. And thereupon, that I might know the exact measure both of his Knowledge and of his Ignorance,

rance, I was minded, so far as I could do it with a little Trouble, to make a Calculation of the Number of Pence in a Years Tax, and of the Number of Words in the *Greek Language*; by deducting the former of which Numbers from the latter, I thought I might see how many *Greek Words* the *Dean* does understand, or at least (if you give him time for it) can make a shift to spell: But I could not do my Work well, because I wanted Tools to work with, having no other Lexicon then by me but *Scapula's*; nevertheless I was minded to do it as well as I could with such Tools as I had; and thereupon taking down *Scapula*, and turning to his *Greek Index*, I counted the Number of Words in one Colume, and the number of Columes in the whole Index, and multiplying the one by the other, found the Product about Two and Thirty Thousand; which Number (in consideration of the Imperfection of *Scapula's* Lexicon, and because I would not stand with our Author for a small matter) I doubled; so that then I supposed that the whole Number of *Greek Words*, of which the best Lexicons extant do give any Account, might be about Sixty Four Thousand. After this I computed the Pence of Five Millions Sterling (the Tax of this present Year) and found them Twelve Hundred Millions. So many *Greek Words* then it seems, at the least, the *Dean* can neither Read nor Spell, nor make any thing of: But how many he does understand, 'tis impossible to know this way; and 'tis no great matter whether we do or no, for to be sure they can't be many.

However, when I had gone thus far, my Curiosity led me a little farther, and so I divided the aforesaid Number of *Greek Words*, of which, he says, the *Dean* is wholly Ignorant, and which the *Animadverter* I suppose cannot only spell and read, but does likewise understand (for I take it for granted, that his Candor and Ingenuity is such, that he would not charge on his Adversary as a Fault, the Ignorance of any thing of which he himself is equally ignorant) I divided, I say, the abovementioned Twelve hundred Millions, by Sixty four Thousand (which I supposed before, might be the number of *Greek Words*, of which the Lexicons now extant do give some account) and found the Quotient, Eighteen thousand seven hundred and fifty: And then at last I perceived our Author's cunning in this Passage (which I was not in the least aware of before,) viz. That what he design'd hereby, was not so much to give the World an account of the *Dean's* Ignorance, as slyely to intimate his own

own prodigious Knowledge and Skilfulness in the *Greek* Tongue; for by this Computation it appears, that this learned Author understands Eighteen thousand seven hundred and fifty times more *Greek* Words, than I have supposed there are in any *Greek* Lexicon now extant, and above Six and thirty thousand times as many as there are in *Scapula*. Which, if it be true (as doubts 'tis, if the *Animadverter* says it) I cannot but advise him (as a Friend both to himself and the Publick) to leave off all other studies, and to betake himself immediately to the writing and publishing of this large Supplement of more than Eleven hundred millions of *Greek* Words, which no former Lexicographer hath taken notice of. And I do here tell this Man, that if he could and should publish such a *Greek* Lexicon, which would consist of above Six and thirty thousand Volumes, as large as *Scapula*, I dare undertake he would do a work that would be much more useful to the World, and tend much more to aggrandise and immortalise his own Name, than all the Controversial Books that he hath written, or ever can or will write: For in what his Talent lies, whether in *Greek*, or *Hebrew*, or *Latin*, or any other Language, or in correcting of the Press, or in any other choice piece of Skill, I know not; but sure I am, it does not lie in fair and cleanly Disputing.

For this (I take it) is the design of publishing controversial Books; this is what I suppose the Authors thereof mean by doing it; *viz.* to appeal to the World, whether they or their Adversaries and Opponents have most Argument and Reason on their side. Let them therefore, if their Adversary hath published any thing that is false, by good Arguments shew the Falsity thereof; or if he hath published any thing that is foolish and ridiculous, let them plainly shew wherein the absurdity and ridiculousness thereof consists; or if he hath been mistaken in any point of Learning, let them fairly rectify it, by shewing the Reader where his Mistake lay: And when thus they have represented their own Opinion with all its Advantages, and their Adversaries with all its Disadvantages, they have done all that belong'd to them, as Authors, to do: And wherever they do more than this; when they take upon them not only to propose, but to judge; and especially, when they fly out into Railings and Revilings, and calling Names, they usurp to themselves that which is properly the Readers Office, *viz.* to judge which of the two Combatants have perform'd his part best, and spoken most Reason: They likewise transgress the Rules of

Modesty ; for in insulting and triumphing over their Adversaries (especially before Victory is adjudged on their side by the competent Judges) they do, in effect, praise and commend themselves, and magnifie their own Performances, which it becomes not a modest Man to do : And which is worse than all this, I think they likewise plainly transgress the Rules of the *Christian* Religion, which has strictly forbidden all reviling and opprobrious Language, and declared that *he who calls his Brother Fool, is in danger of Hell-Fire.*

And after all, I cannot imagine, what Advantage this Author could propound to himself and his own Cause, by his thus calling *Fool* (for that's the plain English of all the Passages afore cited.) If indeed the *Dean* had been a young Man, just beginning to appear in the World, such a home Charge of Folly and Ignorance, and want of all manner of Learning, coming out of the Mouth of a grave Man, and perhaps a Dignitary in the Church, might have been a considerable hindrance to his Preferment; and to have done him this Diskindess, might have been some Satisfaction to the mind of an ill-natur'd Man, and of one who delights to do Mischief. But as it is now, the *Dean* is above his Malice, and can't be hurt by his venomous Tongue; the *Dean's* Worth and Learning are already so well known to the World, that it is not in the Power of a detracting Tongue or Pen, to lessen that good and honourable Esteem which Men have of him. Those many learned and useful Books which the *Dean* had before published, had abundantly confuted this Charge before it was brought against him. For I dare appeal to any Man in the whole World (this Author only excepted) who has read all, or even any one of the Books which the *Dean* had before written, whether he can judge it possible, that a Man who has no Learning; *who understands neither Greek, nor Latin, nor English, nor one Tittle of the true Principles of Philosophy; one of invincible Ignorance; one, who has neither Logic, nor Grammar, nor Philosophy, nor a clear or true conception of any one Thing or Term belonging to the Subject he writes about;* (whether, I say, he can judge it possible, that such a heavy Dunce and meer Ignoramus) should be the Author of all, or even of any one of those Books.

And therefore, I wish our Author had, for his own sake, forborn this Charge; for if it be so incredible, that it can't hurt the Accused, it must hurt the Accuser; and indeed, I cannot but believe, that a great many, when they shall be told, that this

Author

Author has represented to the World as a perfect Dolt and Blockhead, and as not Master of two consistent Thoughts, a Person whom they cannot but know, both by his Preaching and his many excellent Writings, to be a Man of great Reason and good Learning, will be thereupon so offended at him, and so prejudiced against his Books, as to lay them aside without reading them, concluding for certain, that he cannot be well in his own Wits, whose Judgement of the *Dean* is so very different from that of all other Men who know any thing of him, or have ever read any of his Books.

But *Fool*, and *Ignoramus*, are, with our Author, gentle terms of Reproach, and such as I suppose he uses, when he is in the best humour; for at other times when he is a little nettled and heated, out of the abundance of his Heart his Mouth can speak much fouler Words than these; some instances of which, among many (for I would not mention all, lest his Bookseller should complain that I had spoil'd the sale of his Copy, by picking out all its Flowers) are these; *Innovator*; *Billingsgate*; *Porter*; *Carman*; *Waterman*; *The Master of the Temple* laying about him in the Language of the Stairs; *A Mouth* long accustomed to throw Dirt, which 'tis not to be expected should ever leave it, till it comes to be stopped with it; *One* who is grown old in the custom of being baffled and talking on; *A Theological Quack*; *One* who has eaten Shame and drank after it; *One* who's known Talent it is to shift and shuffle, and instead of answering his Adversary, to put a trick upon his Reader; *A Man of Arrogance and Ignorance*; *A Man of Confidence instead of Sense*; *A beady, venturous Man*; *A slippery, self-contradicting Caviller*; *A Man of Words without Sense*; *A shameless Author*; *one* who is not ashamed to out-do *Battus* himself in Tautologie; *One* who may with Reason be proclaimed to all the World, for a down right Lier, Slanderer and Falsificator; *One* who has a Brow of Brass, and a Face never made to Blush; *One* who can be of all Sides; *One* who might have a fitter place found out for him to Preach in (Anglicè, a Pillory, as I suppose) than the Top of St. Paul's, where at present he is placed, like a Church-Weather-cock, (as he is) notable for nothing so much, as standing high and turning round. Which last Passages (by the way) help to confirm me in my former Opinion, that the Author of this Book cannot be Dr. S —th, but is most probably some Non-swearing Divine, or else one, who tho' he hath taken the Oath to his present Majesty, is still of the same side he was of before the Revolution, that is, is still for King James.

But our Author has not done yet : *An audacious Innovator, and Abuser of our excellent Religion : An Impious Blasphemer : One whose Writings are Scandalous, and his Practices more Scandalous : One whose Conversation is not at all less provoking than his Pen, so that very slavish Animals certainly they must needs be, who can frame themselves to endure either : Who is put into such a Rage by the Animadversions, that in most Companies he speaks of nothing but Daggers, Gibbets and Furnaces : Whom the very mention of the Animadverter or Animadversions (certainly there must be Witchcraft in it) transports into such Fits and Agonies, as render him extremely troublesome, both to himself and to all who are so unhappy as to be with him ; so that much ado he has in one of those Fits, to forbear cursing both of them by his Gods ; One, who if he had lived in the former Times of our Church (I hope our Author means not Queen Mary's Time) would have had his Gown stripp'd off his Back, for his detestable Blasphemies and Heresies : And in fine, one who not only deserves, but knows himself to deserve to be whipt at the Carts-Tail, for so I English that Passage, p. 114. He knows somewhat fitter for him to follow, than a Triumphant Chariot, and some body as fit to follow him.*

Now I appeal to all unbiass'd and indifferent Men, to all Men who have any thing of Reason, or Religion, or good Nature, or good Breeding in them ; whether this be Language fit to be given to a Divine, to a Doctor in Divinity, and to a Dignitary in the Church ; Or whether it be fit to come from the Tongue, or drop from the Pen of a Man, of a Christian, of a Philosopher, of a Divine of the Church of England, the best Church in the World, and which teaches, I'm sure, to all her Children, better Language, and better Manners. I leave it to any Man to judge, whether if the Dean (supposing him to be the Author of *The Defence of the Vindication*) deserves to be so sharply taken up, as he is by this Author, for some angry Expressions which he has dropt, when highly provok'd by the *Animadverter* : The *Animadverter* himself does not deserve to be much more sharply rebuked, for his falling so foully, as he does, upon the Dean, (especially in his first Book, which is exactly of the same strain with the second) when as yet, he had received no Provocation at all from him : And whether, if the Dean may be thought (as this Author frequently intimates) to have been somewhat infected, by his formerly living in the Neighbourhood of *Billingsgate*, this Author (even tho perhaps he hath lived at a greater Distance) may not more justly be thought to have

have infected *Billingsgate* it self; and whether, if ever the People of that Place should begin to degenerate in civilier Behaviour and cleaner Language, this Author be not the fittest Person in the whole World, to be sent amongst them, to revive their ancient Customs, and to restore them to their Primitive Language and Discipline: And lastly, whether the *Dean* had not some reason to say of the *Animadverter*, that his Example, I mean as to his Scurrility and Railing, (for I neither know, nor pretend to know any thing more of him, than I know by his Books) is too scandalous to be imitated.

I know very well, that this rude way of treating Adversaries is not peculiar to this Author, and therefore I do not charge him with being singular, (tho I could wish he was so) but only with being the most eminent in it; for it cannot but be observed, that all Writers of Controversies of all sides, are too much guilty of this Fault; and that even good Men in the heat of Disputation are too apt to fall into it: But I suppose it will be readily granted, that every thing that a good Man does, is not good; and that the Commonness of any evil Practice is no Justification of it.

And therefore, whereas by what I have already written, it may be thought by some, that I am so much the *Dean's* Friend, and so firmly engaged on his side against the *Animadverter*, as that I must needs take upon me to clear the *Dean* from the like charge brought by the *Animadverter* against him, viz. of rudely and insultingly treating those whom he has written against; I solemnly declare, that I neither am, nor ever will be an Advocate for any Man in such a Cause. And therefore, if the *Dean* has ever treated those he has wrote against, after this rude manner, I have nothing to say to justify him: The World is the proper Judge whether he has done so or no; and so far as he has done it, let him bear the blame of it; for my part, I will no more go about to excuse it in him, than I will in another Man; only thus much I may say, (I think truly, and without being in the least partial on the *Dean's* side) that if he deserves to be reprov'd upon this Account, the *Animadverter*, however, is by no means fit to be his Reprover.

But there is one thing, wherein I think our Author hath outdone all that ever wrote before him, at least all whom I have ever had the hap to meet with, and wherein I hope he will never be equall'd by any that write hereafter; and that is, in the highly uncharitable, at least, if not false and slanderous Reflections

tions, which he hath every where throughout his Book, made upon the Life and Conversation, and Person of him whose opinion he opposes ; whom he endeavours to represent to the World and to all Posterity, as an infamous Person ; as a Scandal to his Profession, and a Reproach to our common Christianity ; as a Man of no Principles, no Religion, no Conscience ; as one wholly devoted to serve his worldly Interest, and resolved to be any thing, and to do any thing, rather than lose the Preferments he has gotten already, or fail of raising himself to greater. How well grounded this Accusation is, we shall see by and by ; but I'm sure the Accusation it self does not fall short, whatever the Proofs may ; the Charge is high and home enough.

Not that I think neither, that our Author is singular in this, and that none before him have ever taken the same method, (*viz.* by Defamatory Tales) to blacken and disgrace their Adversaries ; for I remember very well, that I have frequently met with some such Tales as those are which our Author relates of the *Dean*, in some other Controversial Books which have been written by other Men of greater Zeal and Heat than Prudence.

But nevertheless, I cannot but remark this Difference between those Scandalous Tales which I have met with in other Controversial Writers, concerning their Adversaries ; and those which this Author hath reported concerning the *Dean* ; namely, that their Tales have been commonly such as were generally known and talk'd of before ; so that in Printing them, they have only spread their Adversary's Disgrace somewhat farther, than perhaps otherwise it would have gone : But now his Tales are Originals ; they are such as (if they be true) were known to none, or but to a very few, before he publish'd them ; they are such as he seems to have taken a great deal of Pains to pick up ; nay one would think he had kept Spies upon the *Dean*, for some years past, on purpose to help him to them ; they are such (for the most part) as if they be true, he could not come honestly by, but must have had from some false and treacherous Friends of the *Dean*, whom our Author must have tempted or hired to betray the secrets of Conversation. So that as much as a false Friend is worse than an open and profess'd Enemy, and as much as the first Publisher of a Slander, is worse than the Spreader of a Slander which was publish'd before : So much, I think, our Author's Reports and Reflections of this kind.

kind, may be reckon'd worse, than the like Scandalous Reports and Reflections, which have been made by other Authors, of, or upon those whom they have written against.

And then besides, there is another thing which I think is peculiar to our Author, which I do not remember I ever observed in any other Writer, and that is this, that he not only drops his foul Tales and Reflections, here and there, as the particular matter he was treating of might suggest them to him (which is common to other Authors) but likewise designs and allots before hand, some certain Chapters or Sections of his Books (a very considerable part of each Book) on purpose for Calumny. This I think is a way of Writing Controversie, peculiar to himself.

And so likewise, if I mistake not, is another thing, and that too much worse than the former, (I'm sure I never before took notice of it in any other Author) I mean this; that he not only freely practices, but likewise justifies this way of treating those against whom he writes; and that too upon the very worst Principle, viz. that of Revenge. *As to the Adversary himself, that is the Dean, it is, no doubt, (says our Author) a Course justifiable beyond all exception, to take ones Measures of treating him, from his way of treating others.* And, I do assure my Reader, says he again, (after some whole Chapters spent in Reproach and Calumny) *that nothing has been uttered by chance, or in the Heat of any present Passion, but upon a due, calm, and sedate consideration of what he, that is the Dean, had falsely said of others, as a Warrant for what was to be truly said of him.*

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p. 353.

p. 373.

Hitherto, as our Author himself grants, the Dean had given him no Provocation; but Spite, and Envy, and Ill Nature, could not forbear shewing themselves; and it was a little hard to find a Reason for his Aspersing a Man who had done him no wrong, nor perhaps had ever spoken, or so much as thought any Evil of him; and therefore now, the Reason given out of his thus treating the Dean, is publick Justice. The Dean, forsooth, (as our Author says) had treated others very unhand-somely, and therefore he was resolved to treat him so. Truly an excellent Reason; as if I should say, such an one has robbed others, and therefore I will rob him; *for it is a Course justifiable beyond all exception, to take one's Measures of treating him, from his way of treating others:* Or as if I should say, such an one has murdered his Neighbour, and therefore I am resolved I will be the Death of him; *and I do assure you, I say this, not in the*

Heat

Heat of any present Passion, but upon a due, calm, and sedate consideration, of what he has done unjustly to another, as a Warrant for what shall be justly done to him.

But hold, (will the Magistrate presently say) what have you to do to concern your self in the matter, further than only to inform me what the other has done amiss? 'Tis fit indeed that Justice should be done, but it does not belong to you to do it: If the Man has murdered his Neighbour, that's a *Warrant* to me to hang him, but 'tis *none* to you; for who made you a Ruler and a Judge? Therefore, pray let the Man alone, and if I don't do him Justice, I'll bear the blame of it: But if you offer to hang him upon your own Head, though you do it never so *duly and calmly, and sedately*, I assure you, I'll hang you for your Pains.

But these Cases, it may be, you'll say, are not the same: I grant it; but they are as like, as like can well be; for if Robbery and Murder are Sins, so are Reproach and Railing, and Reviling, and Slandering, and Backbiting, and Tale-bearing, and Evil-speaking, (or else my Bible is horribly false Printed.) And therefore unless another Man's committing any Sin, be a Warrant to me to commit the same Sin, no Man's Reproaching or Slandering another, can justify my Back-biting and speaking Evil of him.

And for this I dare appeal to our Author himself: Let him say, whether he thinks the *Dean* does well in treating his Adversaries, as he says he does; for if the *Dean* does well in it, then why does the *Animadverter* blame and censure him for it? If it be impossible for him (as perhaps it is) to commend any Man who is a *Dean*, or any thing but what he himself does, yet methinks if a thing be really good and commendable, Ill Nature it self might let it pass without censure. But now if he, in his own Conscience, thinks the *Dean* does ill, in treating his Adversaries so; how can the *Dean's* ill Practice justify him (who has no Jurisdiction over the *Dean*) in treating the *Dean* in the same manner? Especially, when as yet the *Dean* was not his Adversary, having never before, (that I can learn, or that the *Animadverter* himself does note) either spoken, or written, or done any thing to anger him.

But it seems the *Dean*, or whoever else was the Author of the *Defence of the Vindication*, hath in that Book written some things by which the *Animadverter* thinks himself reflected upon; and these have stirr'd up the Old Man; and therefore now in
his

his second Book, Entituled, *Tritheism charged upon Dr. Sherlock, &c.* he lays about him much more furiously than before; and now Publick Justice is no longer pretended, but private Revenge is barefac'dly owned to be the impulsive Cause of all his foul Language, and rude and unmannerly treating of his Adversary, and pleaded in Justification thereof. For, p. 171. he says plainly, that his treating the Dean in such manner, is *in way of Revenge*. And p. 257. having (as I remember) taken notice of some Passage in that Book which had angered him, he promises *not to fail to reckon with him*. And p. 294. *The Animadverter does solemnly declare, that whatever he has bore, or may bear from others, he is resolved not to take the least Affront at this Man's (that is, the Dean's) Hands, but will be sure to repay him to his Face.*

Now he that can reconcile this solemn Declaration of the *Animadverter* with those Gospel-Precepts, *Whatsoever ye would that men should do to you (not whatsoever Men have done to you) do ye even so to them: But I say unto you, Love your Enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you. Dearly Beloved, avenge not your selves, but rather give place unto Wrath: And many others to the same purpose: Or with the Example of our Blessed Saviour, who, in suffering for us, left us an Example that we should follow his steps,—and when he was reviled, reviled not again.* He, I say, that can reconcile this Declaration of the *Animadverter* with these and the like Gospel-Precepts, and with the Example of our Lord, may, I think, reconcile any thing with, and to any thing; even Light and Darkness, Hell and Heaven. And if the *Animadverter*, who makes this Declaration, be, as he styles himself, *a Divine of the Church of England*; I heartily pray, there may be never another such Divine in the Nation: And I desire him to consider, whether, when that terrible Visitation, which he seems so much to wish for, comes; and at which (as he fancies) the *Dean's* Gown will be stript off his Back for his Heresie, he himself may not justly fear, that somewhat under his own Gown, nay, and under his Shirt too, will be stripped off from him; for his avowedly practising, and defending, and teaching a Doctrine so perfectly contrary both to the express Precepts of the Gospel, and the Example of Christ.

But my Quarrel is not with the Man, whom I declare I know not, but only with his way of managing Controversie; I mean, with his mixing in every Page almost of his Book, and

in every Line almost of some Pages, foul and opprobrious Names, and rude and scurrilous Reflections upon the Person of him whose Book he undertakes to answer; which Practice I cannot but think very ungentile and unmanly, very silly and impertinent, and highly sinful; and I hope these Considerations will be sufficient to prevail with some few at least to forbear it.

1. I think this way of managing Controversie very ungentile and unmanly; for 'tis beneath a Gentleman, or a Man of Sense, to affect or value himself upon the account of such Wit, as after all his Proficiency in Learning, the Scolds at *Billingsgate*, and the Porters and Carmen that walk the Streets, will be greater Masters of than he: And if our Author thinks otherwise, I'll undertake at a Day's Warning, to find out and produce at least twenty of such rascally People, who understand not one Word of *Greek* or *Latin*, nor ever were within the smell of an *University*, who shall any of them all out-do the Animadverter in his own way of Wit, the whole *Academy* of *Billingsgate* (who are the best qualified for it) being Judges.

Indeed, I think the Art of Scolding and Railing, and calling Names, is just such an Accomplishment to a Gentleman and a Man of Reason, as the Art of Swearing Cleanly, and Cursing roundly. A Man who has no Wit, but would be thought to have some, and who is no Gentleman, but would be taken for one, may affect such sort of Language, and may perhaps be such a Fool as to think it a Commendation to himself, that he neither fears God nor regards Man, nor cares who it is whom he provokes and affronts: But a true Wit, and a well-bred Gentleman, and one who understands Civility and good Manners, will be so far from abusing his Betters, and affronting those that are above him, that he will consider that there is a Respect due even to Inferiours; and that Courtesie and Civil Language are what every Man in the World has a Right to; and he will always practise accordingly.

Besides; He who is in truth a Gentleman and well-bred, will always, in his way of treating others; even tho they are very undeserving, have a due regard to himself, and will consider not only what they deserve to hear, but what it becomes him to speak; not only what Correction they deserve to have, but what is decent for him to give; and if it be unbecoming his Place and Quality to give such Correction as the others deserve to suffer, he will commit the Execution of it to the proper Officer,

as

as judging it beneath a Gentleman to do the Work of a Hangman. And therefore by the same Reason, if Railing and Reviling were lawful, and were also the proper Punishment of some Faults, yet since 'tis beneath a Gentleman to foul his own Fingers with throwing Dirt at a Rascal; I think, if he had such a nasty piece of Work to do as this, the best Course he could take, would be to go to the *Academy* before-mentioned, and to enquire there for some old Stander, who had taken all his Degrees, and performed all his Exercises there with good Applause; and then, only just shewing him his Game, to let him loose upon it, and to commit the Care and Management of the whole matter to him; who would be much better able to do it, and would do it much more gracefully and becomingly than the Gentleman himself could, and might also be hired to it for a small Reward.

2. Another thing I have to object against this way of Writing, is, the Foolishness and Impertinence of it. For what does it signify in any matter of Controversie, whether the Person whose Opinion I write against understand *Greek* and *Latin* so well as I do, when the Matter debated is not a Matter of Language but of Reason? Or if I can truly charge him with Adultery or Incest, and can prove it by twenty living Witnesses, yet what is this towards the proving his Opinion in some speculative Point to be Erroneous or Heretical? For is it impossible that an Adulterer or Incestuous Person should utter a true Proposition? Or may not a Man who is guilty of none of these or the like Immoralities, yet be mistaken in his Judgment of some Point of Faith, or argue foolishly and illogically? If therefore I would effectually confute his Notion, I must examine his Arguments, not his Life, and shew the Weakness of his Reasoning, not the Frailties and Miscarriages of his Conversation; and whatever I say upon this last Topick is, at the best, a trifling Digression from my main Subject. For my Business is not to asperse my Adversary, but to confute him; not to inform the World what manner of Man he is in his Carriage and Behaviour, and how much a better Man I am than he; but to shew that my Arguments are stronger, my Reasoning closer and more to the purpose, and my Opinion better grounded than his: And in order to this, what does it signify to tell the World where my Adversary was born and bred; in what Way he had his Education; where he hath dwelt for a good part of his Life; Vol. p. 107 what sort of looking Man he is, and how much fairer and plumper

per my Cheeks are than his, so that there is no danger that we should ever be taken the one for the other ; how much he hath been mistaken in other things formerly, and that he himself hath sometimes owned himself mistaken ; which I never did, nor will do ; that to be sure his Arguments can't be so good as mine, because he understands nothing near so many *Greek* words as I do, nor (as I can learn) does he give away so much to the Poor as I do ; besides, how is it possible that he should speak Reason in any thing, who has forgot, in great measure, not only his Grammar, but his spelling Book, who oftentimes writes *then* for *than*, *that* for *who*, and *whom* for *which*, and commits so many other Blunders in writing, (he or his Printer for him, and he so Blind as to overlook them when he has the Sheets sent him to correct) that you may take it for granted, without looking into any of his Books, that there can be nothing in them worth your Reading.

These and such like are many of the doughty Arguments brought by the *Animadverter*, to prove that the *Dean* is horribly mistaken in his Notion of the Trinity, and that he is a down-right *Tritbeist* ; and whether they are Arguments or Impertinencies let the World judge.

Or if he shall say, that he designed these and such like Reflections only for Ornaments and Embellishments of his Discourse, and to help to keep the Reader awake, while he was reading his Books, (which indeed I think is the best Reason, tho it be but a bad one, that can be given for the use of such Scurrilities) I shall only ask, what sort of Readers he design'd his Books for, were they Fools or Wise Men ? For if it was for Fools that he design'd them, (and Fools indeed they must be who can be pleas'd with such Fooleries) he might have spared all that part of his Books, which pretends to deep Learning and close Argument, in Mood and Figure ; as being what they can no more read nor spell, nor make any thing of, than the *Dean* can of the Eleven Hundred and Ninety Nine Millions of *Greek* Words, which the *Animadverter* has not yet been pleas'd to communicate to the World. But if he design'd his Books for the Reading of Wise Men, and Men of Sense ; I must tell him, that such are most pleas'd with such Arguments, and with such a way of managing them, as are suitable to the Subject treated of ; and that when the Subject is grave and serious (as certainly, if any be, that is which he treats of, *viz.* the Doctrine of the Trinity) to insert in every Page almost such scurrilous Reflections upon the

Dean,

Dean, design'd, as any one would think, on purpose to make the Reader smile, is altogether as absurd and improper, as it would be to dance Jiggs at a Funeral.

Besides, if his Design in making these scandalous Reflections upon the *Dean*, had been only to divert and recreate his Reader, he might have done that as well or better, and I'm sure more innocently, by Printing in every Page of his Book, (especially where the Argument is knotty) one or two of the *Oxford Jest*s, or of the *Hundred Merry Tales*, which would have been every whit as much to the purpose, and would as fully have made good against the *Dean* the Charge of *Tritbeism*, as all the Scurrilous Reflections which the *Animadverter* hath made upon him, and all the Scandalous Tales which he hath told of him; and I am much mistaken, if they would not have been also as pleasing to all but the malicious Readers; and I hope our Author did not mean to calculate his Book only for such.

It must be granted indeed, I believe our Author himself will grant it, that these or the like Jest or Tales would have been very impertinent in a Book of Controversie about a grave and serious Subject, or indeed in any Book of Reasoning and Argument; but so, I say, are no less any other Jest or Stories, tho' they have never so much Malice in them, and never such sharp and long Stings; the best thing that can be said of them, is, that they are nothing to the purpose, and that they serve only to divert the Reader, and to take off his Thoughts from the Consideration of the Argument and Subject, which the Book pretends to treat of. And this is the Reason of what I said before, *viz.* That the mixing of such Stories and Reflections in any Book of Controversie, is a just Prejudice against the Book; for it may reasonably be presumed, that the Author himself is conscious of some Fallacy or Weakness in his own Reasoning, when he takes so much Care to give his Reader such frequent Diversions: It looks as if he was afraid lest otherwise his Reader should think too intently upon his Arguments, and examine them too strictly, and by that means discern where the Fallacy lay. So that I believe, that what the *Animadverter* says of the *Dean*, p. 184. may be truly said of all that affect this way of Writing Controversie, *viz.* *That they are never so high upon the Huff and Rant*, (and I add, nor upon the Pin of Railing and Reviling) *as when they are lowest in Point of Reason.*

3. But if Clownishness and Impertinence had been my only Objections against this way of Writing, I think I should never
have

have troubled my self much about it; but what I am much more offended with in it, and which is in truth a much juster Ground of Offence, is the great Wickedness of it. For if (for Instance) those scurrilous Reflections which our Author hath made upon, and those scandalous Tales which he hath told of the *Dean*, are false and ungrounded, then they are Slanders, that is, they are Lies, and the worst and most hurtful sort of Lies, the most injurious, and the most uncharitable Lies: Or if they are true, yet if they are not certainly known to be so by the Disperser of them, still they are Slanders: For he who affirms any matter of Fact, which he knows not the Truth of, is equally a Liar, whether the thing be really true or false: He is as much a Liar, if he affirms what he knows not, as if he affirms contrary to his Knowledge. And I doubt most of the Tales which the *Animadverter* hath published concerning the *Dean*, are (at the best) of this sort; that is, such Tales, as tho' perhaps they may be true, yet the *Animadverter* is not assured of the Truth of; having taken them up only upon uncertain Report, or else upon the Information of such, as (whether with Cause or without it matters not) are the *Deans* Enemies, and therefore ought not to be entirely relied upon in those Reports which they make of him to his Disadvantage.

But I will suppose the most that can be suppos'd to justify the *Animadverter*, viz. That all the Reflections which he makes upon the *Dean* are well grounded, and all the Stories which he reports of him, true; and that he knows them to be so. For even in this Case I think they are by no means to be justified. Because still, tho' they are not Slanders, they are Evil-speakings; tho' they are not Lies, they are uncharitable Defamations. And I never yet met with any Divine, nor ever consulted any Casuist, who would allow as lawful, the spreading even of a true Report to our Neighbour's Prejudice, unless when we are obliged to it, either by Justice or Charity to our selves or others. And this I'm sure is the Doctrine of that excellent Church, of which the *Animadverter* styles himself a *Divine*, which teaches all her Children in her Catechism, to keep their Tongues from Evil-speaking, as well as from Lying and Slandering. (I with our *Divine* had learnt his Catechism better before he had taken Orders, or had not studied *Heathen Greek* so much since, as to forget it.) And herein the Church teaches no more than the Scripture does, nor the Scripture more than is grounded on Natural Reason.

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And for this I dare appeal to any Man, even to the *Animadverter* himself, whom, from his Books only (for I judge from nothing else) I have some Reason to believe to be a Man subject to the like Frailties and Passions with other Men; I appeal to him, I say, whether this be *doing as he himself would be done unto*, which is a Rule of Natural Equity, as well as the great Rule both of Justice and Charity, prescribed by the Christian Law. Let the *Animadverter* himself declare (and he has already more than once declared it) what Opinion he would have of, and what Judgment he himself would pass, upon that Man who should deal so by him as he has dealt by the *Dean*; that is, who should make it his Business to examine strictly and narrowly into all the Parts and Actions of his Life, even from his Cradle, and then merely, either to gratifie his own Malice, or to blast his Reputation, or to make sport for others, should publish to the World all the Imprudencies of his Discourse, and all the Follies of his Behaviour and Conversation. Let him say, whether he should think that the Man who should deal so by him, did deal with him after a friendly and civil manner; whether he would think that in so doing he shew'd himself a good Christian and a kind Neighbour. But now just as he would judge of another that should deal so by him, so will all Impartial Men judge of him, for his treating the *Dean* in this rude and scurrilous and unchristian manner; and that too (so far as appears, nay as he himself seems to own) for no other End and Design, but only to gratifie his own ill Humour, and to satiate his Revenge. And indeed, what other End (I mean what good End) and Design he could have in it, I can't imagin.

For if he shall say, that he did it to lessen Mens Opinion of the *Dean*, and to hinder his farther Preferment; tho I cannot allow this to be a very laudable design, yet I say, if it was so, his Books are come out too late to answer this end; for the World is already very well satisfied of the *Dean's* Worth, and I believe I may say, the *Dean* himself is very well satisfied with his present Preferments.

Or if he shall say, that he did it to hinder the spreading of the *Dean's* Pestilential Error, (as he accounts it) concerning the *Trinity*; I have already shew'd that all his scurrilous Reflections upon the *Dean's* Person, are nothing at all to this Purpose; for a Man may be a very bad Man as to Morals, and yet have a true and sound Judgment as to Speculative Matters; and if our Author never yet heard of any *who held the Truth in Unrighteousness*,

righteousness, Ple direct him, if he pleases, to the Chapter and Verse where he may read of them.

Or lastly, if he shall say, that he did it for publick good, and in order to bring the *Dean* to condign Punishment ; I must ask for what ? for his Heresie ? or for his Immoralities ? If he shall say for his Heresie ; I must ask again, how can a Charge of Immorality prove a Heresie ? Or if he shall say, for his Immoralities ; I must beg leave to tell him, that he hath taken a quite wrong method in order to this design ; for that 'tis not the custom of our Country, to suspend or deprive, or to condemn and hang upon Hear-says , and Printed Reflections and Accusations ; but what our Law requires in such Cases, is, that the Accused have the Accuser Face to Face ; that the Accuser should make good his Accusation by his Corporal Oath, and that the Accused have liberty to speak for himself. And if the *Animadverter* can this way make good against the *Dean*, the Charge of any such Crime as deserves publick Animadversion, let him do it ; The Courts both Civil and Ecclesiastical are open ; and there is not yet (God be thanked) so much want of Discipline in either, but that he who is fairly proved a Criminal, may and will receive the due Reward of his evil Deeds. Or if after the *Animadverter* has done this, there should be still a stop or failure of Justice, he, however, may satisfy himself in this, that he has done all that belong'd to him to do, and all that lawfully he could do, so that, if there be a Fault, it must lie at another's Door.

If therefore the *Animadverter* had not (and I think he could not have) any good Design of Justice or Charity to serve, in making these scurvy Reflections upon, and reporting these Scandalous Tales of the *Dean*, the best Names I can call them by (even supposing them to be Truths) are Calumnies, Reproaches, Revilings, Back-bitings, Evil-speakings, and uncharitable Defamations ; and if he can justify it as a laudable Practice, and agreeable to the Christian Religion, thus to blast, and so far as in him lies, to ruin his Neighbours Reputation, only to make himself and his Readers sport, it must be by some private Gospel, which he has gotten to himself, and keeps (together with his great Hoard of *Greek Words*) on purpose for his own use ; for I'm sure it can't be done by that Bible which was put into his Hands at his Ordination.

But this is, in many Cases, the least mischief of such Slandrous or uncharitable Reports, *viz.* that they injure our Neighbour

bour in his Reputation, and rob him of his Good Name, which to most Men is almost as dear as their Life ; for if the Person aspers'd hath a publick Office and Character, or if he be in a good Capacity by his Instructions or Example to promote the Practice of Piety and Vertue in the World (as every Clergyman is in some degree, and those most of all who are of greatest Eminence in the Church) causelessly to asperse and bespatter such a Man, whether by true or false Reports, is the occasion of a publick mischief, as being the most effectual means that could be used, to hinder and disable him from doing that Good in the World, which otherwise he might, and 'tis to be hop'd would have done.

And indeed one would be tempted to think that the *Animadverter* had this very thing in his Mind when he wrote these Books : He seems to have envy'd the *Dean* that Good which he had done, and might do in the World, by his Excellent Preaching and Writings, and to be resolv'd, if it was possible, to hinder their having any good Effect. For I cannot imagin what else should be the meaning and design of his vilifying and disparaging (as he does) those highly useful Treatises which the *Dean* had published, of *Death and Judgment* ; and of his endeavouring to prejudice Men against the Reading of those Books, by representing them as not worth their Reading, as Books which they can get no good by ; for these are his Words, pag. 286. *Church-Communion, Death, and Judgment : Upon these and the like Heads, the two last especially, he, that is, the Dean, may continue Writing and Printing, and Printing and Writing, (and the World never the wiser for either) even until his own Subject overtakes him.*

And therefore, since this seems to have been the *Animadverter's* Design, viz. to hinder the *Dean* from doing that Good in the World, which God hath enabled and fitted him for (and if it was, I'm sure it was a very Unchristian Design) I cannot but think it a piece of good Service to the Publick, and consequently, if it may be thought a Digression, yet a very pardonable one, upon this fair occasion given, to shew that all the rude Reflections which he hath made upon the *Dean*, and all the Malicious Tales which he hath told of him (supposing them true and well grounded) are by no means sufficient to prove the *Dean* to be such an one, as the *Animadverter* throughout his whole Book hath endeavour'd to represent him to the World ; viz. a Man of no Principles, no Conscience, and no Charity.

The Charge truly is home ; and, as Indictments usually do, runs in a high strain, and if it can be well proved (and I'm sure there appears no lack of Will in the *Animadverter* if it be not proved) the *Dean's* business is done for ever ; and he may e'en Preach and write his heart out, upon the best and most useful Subjects, and little will the World be the better for any thing that can be spoken or written by a Man of such a black Character. Let's see therefore now how this Charge is made good.

Why first then, to prove that he is a Man of no Principles, and no Conscience, take this Story, p. 291. *He told a certain Irish Bishop, that he would be Crucified, before he would take the new Oath to King William and Queen Mary, when yet his meaning was, that he was resolved to do it, and accordingly did so.*

Now as to that Part of the Charge, viz. that when the *Dean* made that Declaration, his *Meaning* was quite otherwise ; I have nothing to say but this ; that 'tis a down-right Lie and Slander ; for if it was really true, that he had such a *Meaning*, yet 'tis what the *Animadverter* could not possibly know to be true, and therefore he must be a Liar and Slanderer in affirming it to be so ; and without that Clause, the Story is no more than this, (and for ought I know it may be true), *That he once told an Irish Bishop that he would be Crucified, before he would take the new Oath to King William and Queen Mary, and yet after that he took it.*

Very well ; and don't all that know the *Dean*, know that he was a long while dissatisfied about this Oath, and that he thought he could not take it with a good Conscience ? And then, what Harm I pray was there in his using that Expression, to declare his Resolution not to do any thing against his Conscience ? *I will be Crucified before Ple do it.*

Aye but after this he took the Oath. True ; and so have Thousands more in the Nation, who scrupled it when it was first enjoyned, and while they scrupled it, declared as much against it, as he ; and yet afterwards received Satisfaction, and took it. And what hurt is there in all this ? in refusing to do a Thing, while we think it an ill Thing, and in declaring (while we have that notion of it) that we will not do it, and yet doing this very same Thing afterwards, when we are satisfied that we may lawfully do it ?

Truly I think both parts of the Story (if it were in a charitable Man's hand) might much more fairly be turned to the *Dean's* Advantage, and might much more reasonably be brought to prove, that he had a tender Conscience and acted according to it.

it. For so it was, that he received not Satisfaction in the Point of taking the Oath, till long after he had lost all his Preferments for refusing it; and because he was not satisfied, he submitted to the Penalty of the Law, and suffered himself to be deprived of all; which I think is a very good Reason to believe, that he was truly honest, and in good earnest in refusing the Oath; and that if Crucifixion (instead of Deprivation) had been made the Penalty of refusing it, he would have been as good as his Word, and have submitted to that too, rather than have taken the Oath against his Conscience. But afterwards, when he had lost all for refusing the Oath, he became satisfied of its lawfulness; and being so, he publicly declared his Satisfaction to the World, and was likewise so fair as to publish the Grounds and Reasons of his own Satisfaction about it; which perhaps was what few other Men, when Things were gone so far, would have done. But nevertheless, this also was truly what it became a Man of Conscience and Honesty to do; viz. to comply with the Constitution, though he had stood out so long against it, after he was satisfied he might lawfully comply with it, and not (as a proud, passionate, or peevish Man, in such a Case, would have done) help to continue a Division in the Church, and to keep up a Faction in the State, rather than so publicly own that he himself had once been in a Mistake. And I heartily wish that all the Separatists from our Church, had always had the same Honesty; for then, I am persuaded, their Number would have been always much fewer than it has been, and would be now much less than it is. This then is the whole of the Story, (and let all candid and impartial Men judge how far the Dean is affected by it), *The Dean, while he thought the Oath unlawful, said he would not take it, but afterwards when he was satisfied of its Lawfulness, he took it.* And yet this is the Story which the *Animad-*

Animadv.
p. 355.
Tritheism,
p. 291.

verter seems to lay the greatest Stress upon, having taken Care to Print it in both his Books. Well then, if this Tale won't hurt, let's try another; P. 292. *When one very well acquainted with the former (he must mean the Dean, or else his Story is doubly impertinent) said, that those very Hands of his should restore King James, but that they were tied up for Writing; his meaning was, that those Hands should write Answers to King James's Declarations.*

Now here, as before, I except against our Author's Testimony, as to *Meaning*; for that's a matter that I'm sure he can't swear to, without being perjured: And when that Clause

only is taken out, the rest of the Story (supposing it to be true) is as harmless as a Bee that hath lost its Sting, being in effect no more than this: That while the *Dean* thought himself not discharg'd from his Allegiance to King *James*, he was true to his Principle, and would have run any reasonable Hazard to have restor'd him: But that afterwards, when he was satisfied that he was discharg'd from his Allegiance to King *James*, and that King *William* had a right to his Allegiance, and when he had taken an Oath to King *William*, he acted still according to his Principle, and according to the Oath which he had taken. And I heartily wish, that all others who have taken the Oath to King *William*, had always done, and would still do so too; and not as some do, by their Behaviour and Conversation, since they have taken the Oath, give too just Occasion to the World to think, that they took the Oath to King *William*, with a secret Reserve of Allegiance to King *James*.

But if these won't do, our Author has a third Story of the same kind, and to the same purpose; viz to prove that the *Dean* is a Man of no Conscience, (for I must take it for granted that he means the *Dean*, tho' he is not pleased to name him) the Tale is this, P. 300. *Has he (viz the Animadverter) wrote a Plea for the Lawfulness of taking the new Oaths to King William and Queen Mary, asserting it upon the strictest Principles, (as one calls them) of old Church of England Loyalty, and after a few Weeks wrote another Book, to prove the utter unlawfulness of the same? (both which Pieces have flown abroad as far as Manuscripts could well spread.)*

Now, if there be any Truth at all in this Story (which I declare I know nothing of) this I believe was the Truth of the Case: The imposition of the Oath of Allegiance to King *William* and Queen *Mary*, gave Occasion to a new Case of Conscience, which none then living in *England* had had much Reason to study, and which perhaps very few had studied or thought much of before; and therefore the *Dean*, like a wise and good Man, being resolv'd not to take the Oath (as some others perhaps did) Hand over Head, without duly considering it, set himself to the serious study of this Case; and that he might make the better Judgment of it, was minded to lay before himself, as it were in one view, all the Reasons and Arguments which he could think of, either for or against Swearing; and these Papers, 'tis very likely that he (as any wise Man would do) might shew to his Friends, that he might have their Judgment
of

of the several Arguments on each side; and his Friends being at that time of divers Judgments, some for taking the Oath, and some against it, 'tis very probable, that some of each side, according as they were inclined, might desire the *Dean* to favour them with Copies of what he had written; and in granting their Desire, he did no more than became a Friend to do. But if, after this, the Papers on both sides became more publick than the *Dean* design'd they should, or than was proper for Papers of that kind to be; this is what, if it be a Fault, must be charg'd to his Friends Account, not to his. And is not this now a plain Demonstration, that the *Dean* is a meer Weathercock, and notably given to turning round?

As a farther argument of which, the *Animadverter* tells another little Story, p. 316. of a certain *Divine* (the *Dean*, no doubt this was) of a very voluble Conscience, who said of the new Oath before he took it, the more I think on't, the worse I like it.

Now had this *Divine*, (as perhaps some others have) said this, after he had taken the Oath, I think indeed, it would have been an Argument of great Volubility; but since the *Animadverter* himself grants, that 'twas before he took the Oath, that he said this concerning it; I shall ev'n leave the Story to shift for it self, and the *Dean's* greatest Enemies to make the worst they can of it. For most certainly, had he lik'd it sooner, he would have taken it sooner, and not have staid till he was depriv'd of All for refusing it.

But if all this be not enough to prove him a Man of no Conscience and no Principles, take this other Story, (if it can be call'd a Story) 'tis in p. 300. Did he (*viz.* the *Animadverter*) upon the late Publick turn of Affairs, not only most zealously own King James's Cause himself, but also join with, and abet those who own'd it too, and yet presently after, in a barbarous manner, reflect upon and insult over those very Persons, when they had lost all they had for it? No truly, I never heard that the *Animadverter* did so, nor does the *Animadverter* say that the *Dean* ever did thus; and till he says it, who, I'm confident, would not be backward in saying such a thing of the *Dean*, if he could say it; I know no Reason that any Man has to believe that the *Dean* ever did so.

Well, what is wanting in the Weight of the Arguments, you shall have in their Number; therefore take this farther Tale, p. 301. The *Dean's* refusal of the Oath, gave him Opportunity to enter into the Bosoms of those who refused it too, and to observe their Behaviour, and to scan all that was either said or done by them.

them. Aye, most certainly so it did; But what then? Why, says the *Animadverter*, I hope he did it, without turning it to their Prejudice. Enough in all Reason, and much more than enough to clear and acquit the *Dean* from all Blame; for if the *Animadverter* himself hopes it, I'm sure any Man else may safely believe it, I had almost said, safely swear it. But then follows an ugly *Tho'*, *Tho the known Case of Dr. H--n, and Dr. J--m, (who complain of a scurvy Trick plaid them for their Confidence) shews that in this Man, Hearing, and Seeing, and Saying nothing do not always go together.* Now as to this known Case, I have these things to say; First, that as known as it is, I never heard one Tittle of it before, nor can I guess who are the Men he means by Dr. H---n, and Dr. J---m, nor what was the scurvy Trick that the *Dean* plaid them; and yet I have kept a constant Correspondence with your self and several other Friends at *London*, whom I always desire to send me all the News that's stirring; and I have likewise been there several times my self, since the *Dean* took the Oath, and have always been at leisure to hear any such idle Stories as the Town affords. This likewise may be said, that *Complainers*, especially if they are such as be given to complaining, do sometimes complain without Reason, and oftentimes more than they have Reason to do, and therefore are not entirely to be trusted. I have this also farther to say; that perhaps what the *Dean* is said to have disclosed might be a matter of Treason, or somewhat near a-kin to it; and in such Cases, to a Man who tenders the Peace of his Country, and who means any thing by an Oath of Allegiance, I think, that *Hearing, and Seeing, and Saying nothing*, ought not to go together. And lastly, I have this farther to say; that I can't believe there is much of Truth in this Story, or that whatever it be, it is much to the purpose; because I observe the *Animadverter* himself knows very little of this known case; for in the Line but just before, he had said, that he hoped the *Dean* did not turn that Knowledge which he had of the Non-swearers, by means of his former Intimacy with them, to their Prejudice; and I believe I may depend upon it, that the *Animadverter* does not so abound in Charity on the *Dean's* side, as to hope against his own Knowledge, or against good Information.

But if all the former Tales are not sufficient to prove the *Dean* a Man of no Conscience, and a meer time-server, and utterly to ruine his Reputation; certainly this is, p. 301. *This Man*

Man had his Preferments all the time kept void for him, (thanks to his Honourable Diocesan, whom I doubt not but he has since fairly requited, for that Supererogation of his Kindness to him) — Nor was this all, that his Places were kept undisposed of, during his Suspension; but as soon as he took the Oath (the time of which was fairly intimated by a Friend of his at a Publick Table at Oxon, about three Months before he took it) as soon, I say, as he had taken it, he was immediately, and per saltum, mounted up to one of the best Preferments in the Church of England, which demonstrated (O the force of Demonstration, who can withstand it!) that his Recusancy of the Oath was not accounted so criminal a thing, by those who knew him, as to need any time of Probation, gradually to clear and set him right again in their Opinions; but that he presently stepped forth, all Worth, Merit, and pure Allegiance, after the Turn was once served, and the Scene was over.

This is a very long Story indeed, but how it reflects upon the Dean, or whom the Author designed to reflect upon in it, I am scarce able to guess.

For first, was it a Fault in the Dean, that the King did not dispose of the *Mastership of the Temple*, and that the Dean and Chapter of St. Paul's did not dispose of his Living, and the *Parishioners* of St. Dunstons in the West, of his Lecture, as soon as they were void by the Act? Or was it the Dean's Fault, that his Honourable Diocesan, the Bishop of London, did not take the Advantage of presenting to his Living when it was lapsed to him? Or was it a Crime in the Dean, that after he was satisfied in the point of Swearing, he did not refuse to accept again those Preferments which he had lost, when *their Majesties* were kindly pleased to restore them to him? Or lastly, was it a Crime, that when *their Majesties* were graciously pleased to nominate him to the *Deanry of St. Paul's*, he did (most ungraciously) accept of it? For if none of these were Crimes, (and if they were, I desire the *Animadverter*, in the next Edition of his Book, out of his profound Knowledge, to give the World an Account, by what Word they are to be express'd; I say, if none of these were Crimes) I can't imagine to what purpose this Story is told, or how it reflects upon the Dean: Or if it can be thought reflecting upon him, it joyns him however with very good Company, whom it reflects upon as much, or more than on him; even with the King and Queen's Majesty, in whose Disposal (if I mistake not) the Temple is; and with the Dean and Residentiaries of St. Paul's, which then were, who (I think) were Patrons, for

for that Turn, of his Living; and with the *Bishop of London*, to whom his living was lapsed after Six Months Voidance; and lastly with the whole *Parish*, or at least with all the *Leading Men of the Parish of St. Dunstan's*, who would not in all that time chuse another Lecturer: All whom, together with the *Dean's Prophetical Friend at Oxon*, the *Animadverter* seems to suppose to have been in a Confederacy, to put a Trick upon the World, and to *serve some Turn*, (tho' what Turn, 'tis hard to Imagin) by the *Dean's* refusing the Oath for Fourteen or Fifteen Months, and then at last taking it. And who can believe such a thing, let him believe it for me.

But the *Animadverter* has one Story still behind; but 'tis a Knocker down, 'tis so very bad, that even he himself, such is his Charity for the *Dean*, would not express it otherwise, than by way of Wish or Advice, p. 301. *I would advise him*, (that is, the *Dean*) *to lay his Hand upon his Heart* (if he can find where it is) *and consider how many worthy and sincere Persons, have by the fallacious influence of his Example, and Pretences (still bleeding fresh, both in their Minds and the Minds of many others) been brought, through their Refusal of the Oath, to Misery and Want, and a piece of Bread when they can get it; which, let me tell him, is a very dreadful Consideration.*

Alack and well-a-day! truly a very sad and melancholy Story! But what to make of it I can't imagin, more than this; That the *Dean*, while he thought the Oath unlawful, refused to take it; and not only so, but he was likewise very free in declaring to such as conversed with him the Reasons of his refusing it; (Now this, it seems, he should not have done; but tho' he would not swear himself, nay, tho' at that time he thought it unlawful to do so, yet he should have done all he could to persuade others to Swear: Thanks to the *Animadverter* for this Instruction; for before this, if I should have been in the *Dean's* Case, I should have done just as he did, and should rather have endeavour'd to persuade my Friends to be of my Opinion, than have dissuaded them from it, when I was persuaded of the Truth of it) well, but so it was, that whether by the influence of his Example, or the seeming strength of his Reasons (for 'tis past my skill to guess what our Author means, by the *then and still fresh bleeding Pretences in the Minds of many*) several of those who then kept him Company, were so confirmed in their Opinion against Swearing, as finally to refuse

fuse the Oath, and to be deprived of all : And some of these, it seems, are now in great want.

Now to this, I say, that if these *worthy and sincere Persons* were influenc'd meerly by the *Dean's* Example, they might be sincere, but they shew'd no great Wisdom, in following any Man's Example, without other Reason, to their own Ruin ; and I can only wonder that these wise People did not much rather follow the same Man's Example afterwards, when in all likelihood it would have been for their Advantage : But if they were his Reasons and Arguments against Swearing which they were influenc'd by, more than by his Example ; that I say was no Fault of the *Dean's*, unless it was a Fault in him, that when his own Judgment was against Swearing, he did not however plead for Swearing ; which, I confess, I, in my sorry Judgment, should have thought a much greater Fault. But all that can be said in the Case, I think is this ; That if any of those who did finally refuse the Oath, and were deprived of All, and are now in want, would have taken it, if it had not been for those Reasons and Arguments against it, which they had heard the *Dean* sometimes urge ; it was a very unhappy thing for them, that they did light into the *Dean's* Company at those times. But as for the sad Consequences of that Mistake which the *Dean* did innocently lead them into, I say that he is by no means answerable for them, especially having since done all that was possible for him to do, both to prevent the sad Consequences of the Mistake, and to cure and rectifie the Mistake it self, by forthwith Printing those Reasons upon which he himself was induced to take the Oath, after he had so long scrupl'd and refused it.

And now if all these Stories are not sufficient to satisfy the Reader, that the *Dean* is a Man of no Conscience nor Principles, it cannot be help'd, for our Author has no more ; and indeed all these which he has told, are in effect but one and the same, only differently dress'd up ; for the Sense of them all, and the only thing that he has been all this while urging to blacken the *Dean's* Reputation, is only this one thing, That he scrupled and refused the Oath a long while, and then at last took it ; which is no more than what every Body that knew the *Dean*, knew before.

If then the Reason of our Author's high Displeasure against the *Dean*, be, because he so long refused the Oath, why is he not more angry with those who do still refuse it, and in probability always will ? But so far is he from that, that none

seem to stand fairer in his Opinion than they do : The harshest Words which (as I remember) he any where gives them, are, *Worthy and Sincere Persons, and poor Men who have been unhappily trappan'd into Distress*; and the like : Methinks this looks a little *Jacobitish*.

Or if the Reason of his being so very angry with the Dean, be, because he took the Oath after so long a Refusal, and did not (as some others) stand it out to the last ; this is still more and more *Jacobitish* : For this is the very Ground of that mortal Hatred which the whole Party of the Non-Swearers bear towards him ; they look upon him as one that is fallen from the Truth, after he had made Profession of it : I hope our Author has not this Notion of him.

But perhaps neither one nor the other of these is the Ground of our Author's great Aversion to the Dean, but rather this : (and indeed, now I fancy I have hit on't) viz. that upon his qualifying himself by taking the Oath, he was immediately restored to the Temple, and soon after promoted to the Deanry of *St. Pauls*. Now had he (as was expected) finally refused the Oath, (as some others did) most certainly by this time some body else would have been *Master of the Temple* ; and that's a pretty thing to hold, with any other Preferment in any part of the Town, being very near in the Heart of it ; so that 'tis but a moderate Walk from thence, either to *Whitechappel* or *Westminster*, or where-ever else a Man's other Business happens to lie : Most certainly also, upon Dr. *Tillotson's* Promotion to the Archbishoprick, some body or other would have succeeded him in the Deanry of *St. Pauls*, and who can tell but it might have been the *Animadverter* ? 'Twas not many thousand to one odds against him ? But Dr. *Sherlock*, when no body thought of it, swears, and steps in, and disappoints them all.

So then, upon the whole matter, let the World judge, whether it be possible that such a Man as Dr. *Sherlock* should be a Man of any Conscience or any Honesty ; who has not only done a thing which he formerly scrupled to do, but which is still worse, is both Dean of *St. Pauls* and *Master of the Temple*, when there's many an honest Man that would be glad to be either of them.

Or if after all you will needs think him a Man of some little Conscience, yet most certainly he is a Man of no Charity. For, says our Author, p. 302. *I should be glad to hear how much of the Revenue of his Deanry he lays aside, for the Relief of those poor Men, who have been so unhappily trappan'd into this Distress ; but not a Tittle could I hear of this, or any thing like it.*

It seems then the *Dean* does not tell every body that comes to his House, how much of his Revenue he lays aside for Charity, and how he disposes of it, and what part of it in particular he allots for the Relief of the poor Non-Swearers. And truly I think 'tis very well he don't; for if he had done so, most certainly some busie Tale-bearer or other would have carried it to the *Animadverter*; and then we should have had such an Harangue about the *Dean's* abetting and encouraging under-hand the Enemies to the Government, even after he had sworn Allegiance to it, as would have been thought by a great many a much better Proof of the *Dean's* want of Conscience and Principles, than all the other Tales that the *Animadverter* has been able to pick up. And therefore I cannot but advise the *Dean*, as his Friend, by no means to tell even the best Friend he has in the World, *How much of the Profits of his Deanry he gives away to the Jacobites*: For I assure him, 'tis a thing, that if it should take Air, might do him a great deal of Mischief, and might be urg'd very much to his Disadvantage, especially if an Orator should get the Tale by the end. And as to Secresie in his other Alms, I shall not need to give him any Advice, because our Saviour himself has done it, *Matth. 6. 3, 4. But when thou doest Alms, let not thy Left Hand know what thy Right Hand doth; that thine Alms may be in secret; and thy Father which seeth in secret, himself shall reward thee openly.*

This is the first Argument of the *Dean's* Want of Charity: *The Animadverter*, who is a cunning prying Man, and has as good Information as any body, *has not heard* (tho, as he says, and indeed I believe him, he should be glad to hear it) *how much of his Revenue the Dean gives away to the Jacobites.*

But another and a stronger Argument of his want of Charity, we meet with, *p. 307.* Where, 'tis hard to guess, which was our Author's chief Design, whether to dispraise the *Dean*, or to commend himself; but I suppose he might (as became a wise and modest Man) intend both. *So much*, says he, *I must say in the Animadverter's behalf, that if he does indeed overflow, (Blow the Trumpet there, here's an Alms a coming) there are many about him who find themselves the better for it: (For the overflowing of his Purse, I suppose, he means, not of his Gall) tho yet I know several in the Church much fuller, who never overflow. (Truly, 'tis pity so good a Man should have so much bad Acquaintance.) And for this (says he) I will instance in a certain Dean, who was applied to by a poor Widow about the renewing of a Lease, the Fine for which was to be 25 l. and she to obtain some*

Abatement thereof, pleaded her Husbands and her own Kindness to him, while they had been all formerly of the same Conventicle; (that is, during his Probationship for his Church-Prefements) but a deaf Ear it seems being turned to all such Pleas, she at length, in plain terms told him, that her poor Children were in a starving Condition. To which he presently reply'd, What if they do starve, what is that to me? Concerning which Christian and Compassionate Reply, I shall only say thus much, (Sound the Trumpet again) that if this Author can ever prove, that the Animadverter sends such an Object of Charity from him with such an Answer, he will not expect so much Charity from him, or from any Man alive, as to be accounted by them a Christian.

Upon which Report I ground this general Observation, warranted by *St. Paul, 1 Cor. 13. 3. viz.* That a Man may give not only his *Overflowings*, but all his *Goods* to feed the Poor, and yet not have Charity; for Charity vaunteth not it self, is not puffed up, doth not behave it self unseemly, thinketh no Evil, believeth all things, and hopeth all things: And how agreeably to these Properties of Charity this Story is related, let the Reader judge.

For here the *Dean* is represented as a Man of no Charity, only because he thought not fit to relieve this particular Woman. But who is there that does not take the liberty of judging for himself, who are fit Objects of Charity? Or who is there that thinks himself bound to relieve all that pretend Want? Or even all that are really in Want? No one Man can do this; or if he should attempt it, his Purse, tho' never so long, would be soon exhausted.

Aye, but this Woman was really a great Object of Charity. What, she a great Object of Charity, who had a Church-Lease of 25 l. *per Annum*? For so much at the least I have reason to think it was worth to her, over and above the reserved Rent to the Church, if the Customary Fine for renewing was so much. For the Church-men are generally such kind Landlords, that they seldom demand more than a Years Rent upon a Renewal, in case the Tenant comes to renew in time. Certainly then a Woman, tho' she was a Widow, who had such an Estate, was not so proper an Object of Charity, meerly upon the Account of Poverty, as a great many other Widows are, who have nothing at all. And therefore if the *Dean* thought not fit to abate her any thing of the usual Fine, but gave away (as I am morally certain he did, for I know he is no backward Man in giving) a good part of her Fine to others who wanted it more; I think he is not to be blamed for Want of Charity, but rather to be commended for placing it right.

Aye,

Aye, but this Woman had been an old Friend : *Her Husband and she had been very kind to him formerly, when they had been all of the same Conventicle, and now she wanted some return of her Kindness, for her poor Children were in a starving Condition.* I put these two Motives to Charity together, because one of them does much illustrate the other. For when the *Dean* kept this Conventicle (which I profess I never heard one tittle of, but from the *Animadverter*) it was, as the *Animadverter* himself grants, in the Time of his Probationship for Church-Preferments ; that is, I suppose, at least thirty-three or thirty four Years ago ; for so long, I am pretty sure, he has had some Employment or Preferment in the Church : And then it seems this Woman was Married, and supposing her then but new Married ; yet seeing Women of mean quality seldom Marry very young, I think we may fairly presume that she was then twenty-five or twenty six years old, and consequently that now she must be near sixty : We'll suppose her also to have born Children as late as most Women do, that is, not to have left bearing till about forty-five. And if so, (for I declare it, I know not one tittle of the Story, or any Circumstances of it, and so can argue only upon Supposition) then her youngest Child must in all probability be now about fifteen, and whenever it was that this Lease was offered to be renewed, could not be less than ten Years old ; which is an Age at which a great many Children are able to earn their own Living ; but as for all the rest of her Children, they must needs have been by that time, if not long before, able to shift for themselves. And was not this Woman now, think you, a very great Object of Charity, who was left with some lubberly Boy, or large Girl, to starve upon 25 l. per Annum, when there are a great many others with many more helpless Children, who would think themselves very well to pass, if they had half so much ?

But however, you'll say that Answer of the *Dean's* was Churlish ; *What if they do starve, what is that to me ?* Yes truly, so it was ; and it would have been worse, if it had been the first Answer, but considering what Provocation had been given, and that (as the *Animadverter* himself reports the Story) the words seem to have been spoken in an Heat, if they can't be justified, I think they may (upon the score of humane Infirmary) be excused, especially by such as are not themselves altogether free from Passion, nor always so prudent in their Passion as they should be. For even St. Paul himself, in a like Case, unawares uttered some such words, as he himself could excuse only with an, *I mist*
not,

not, &c. Act. 23. 5. And this I say, supposing the Tale truly related, which I can hardly believe, having only the *Animadverter's* word for it, who (I'm sure I may say) has no Supererogation of Charity for the *Dean*; even the worst Circumstance of it, which I think was this Expression, is what one Man may very well excuse in another.

But as to the main and substance of the Report, viz. the *Dean's* refusing to abate any thing of the usual Fine; That, I think I have shew'd, needs no Excuse; no not although it be supposed that she had then several small helpless Children, and not Victuals enough in her House to feed them; for even in that case she was very far from being so great an Object of Charity, as a great many others are. For there are many who have several Mouths to feed, and neither Bread to feed them, nor wherewithal to buy it; but this last, it must be granted, at least, this Woman had; for she had a Church-Lease, upon which she might have borrowed for her present urgent Occasions, or which she might have sold for a considerable Summ, upon which she and her Household might have been maintain'd a good while, perhaps till God had better provided both for her self and her Children: However, at last, if she should have liv'd to spend all, and still to need more, even then she would have been in no worse condition than a great many others are, who have nothing but Providence to depend upon, even for the next Meal's Meat for themselves and their Children; so that in truth, tho' her Case (supposing her to have several helpless Children, and only 25 l. *per Annum* to maintain them) was pitiable, yet I think none can truly say that as yet she was a very great Object of Charity; and a Man who can't give to all (as who can?) is certainly very excusable, if he gives, what he can give, to such as most need it.

But this poor Woman was the *Dean's* own Tenant, and therefore he should have been kind to her rather than to another. And so perhaps he was, and very kind to her too, in asking but 25 l. as a Fine, when perhaps the Renewal of her Lease might be really, (as in Church and Colledge-Leases it commonly is) worth twice as much as was customarily taken. And besides, though a Landlord may, if he pleases, take no Fine at all of, or remit his whole Rent to a poor Tenant, who has many Children to keep; and if he does so, will do a generous Act; yet I cannot think this such a necessary instance or expression of Charity, as that that Landlord who will not maintain his Tenant's Children, but perhaps lets them fall to the Parish, can for this alone

alone be justly accounted an Uncharitable Man; provided he gives away enough (as much as in proportion to his Income he can reasonably be thought bound to give) to other Poor, whom he judges either more wanting, or more deserving. And this I am very well assured the *Dean* does.

Thus I have endeavoured to wipe off that Dirt from the *Dean*, which our Author hath so liberally thrown upon him; which I have done (I declare sincerely) not so much out of kindness to the *Dean's* Person, as for the Publick Good, and that his Ministry in the Church may not be so fruitless and ineffectual, as the *Animadverter* seems to desire it should be. And I think I have made it appear, that notwithstanding all the Malicious Tales which he hath, in the most malicious manner, reported of him, there is no just ground for the World to believe him to be (as the *Animadverter* presents him) a Man of no Principles, of a voluble Conscience, and altogether without Charity. From all these Charges, I think I have made it appear, he may be clearly acquitted, even although all the Stories which the *Animadverter* has told of him, are really true in all their Circumstances; which nevertheless I have too much Charity for the *Dean* than to believe; and yet I am so much a Stranger to him and his Affairs, that I cannot contradict them.

One thing more only therefore I shall observe, in relation to these personal Reflections made upon the *Dean* by the *Animadverter*; and that is this, That this Bundle of Scurrilities and uncharitable Tales, seems to have been the Fruit of much Curiosity, and very nice and diligent Enquiry into the *Dean's* Life and Behaviour, and likewise to be a Collection of several Years making; and from hence now, let the present Age and Posterity make their Judgment of the *Dean*. For seeing the *Animadverter*, who hath laid the greatest Immoralities to the *Dean's* Charge, and who wanted neither Informers to supply him with Tales, nor Satyrical Wit to set them off to the greatest Advantage, yet after all, has been able to furnish out only Seven or Eight silly Stories, which are nothing at all to his purpose, nor do in the least serve to make good his heavy Charge against the *Dean*; I think the World may hence fairly conclude, that the *Dean* is really an extraordinary Man, and one of a thousand, as well in respect to his Morals, as to his Parts and Learning; there being, I believe, very few of those who pass in the World for good Men, and who in the Judgment of Charity ought to be accounted such, against whom such a spiteful Wit as the *Animadverter*, after the same Diligence in making Enquiries, and the

the same Time and Study spent in adorning his malicious Tales, could not have said much more, and much worse things, than he has been able to say against the *Dean*. May the *Animadverter* himself never have such an Adversary, as he himself is.

And now, if to all that I have written upon this Subject, it should be objected, that this way of managing Controversie, which I have been censuring, is not so peculiar to this Author, as that he alone should deserve to be blamed and reproved for it. I answer, The more the pity; and I heartily wish, since 'tis his way, that 'twere his only. But my Design was to do as much Good as I could, with angring as few as I could, that is, but one. And the Reason of my pitching upon him rather than another, was, because the Book you lately sent me of his, as 'tis the latest I have seen, so 'tis the most remarkable in this kind, of any that I think I have ever read.

But if any besides the *Animadverter* shall think themselves reprov'd by what I have written, let them who they will, if they deserve it, I am very willing they should take it to themselves; only then I hope (which I can hardly hope of the *Animadverter*) that they will take the Reproof, as I intended it, in good part. And if by any thing that I have written, I can persuade any that shall hereafter engage in Controversie, to forbear this scurrilous and reflecting way of managing it, I shall have my End, and shall be so vain as to think, that I have done Religion and the Church of God some Service. I am,

S I R,

Yours, &c.

T H E E N D.

IF there be any Mistakes, whether of the Copy or Press, either in Grammar or Spelling, I desire the *Animadverter* (who in *Chap. 10.* of *Animadversions* hath demonstrated his great Abilities this way) to correct them with his Pen; and to transmit a Copy so corrected to the Press, in case the Book-seller shall think fit to make a Second Edition of these Papers. And this will be a great Kindness to one who lives in the Country, and who after all that hath been said, heartily wishes him well.

